[128 cont.]

285 Even more deceptive is the resemblance of the patterned pouch-bags (Fig. 57) to the woven ones (6), because here, too,

6. Edge-Partington, I, 162, No. 3.

the ornaments are identical to the woven patterns or at least very similar to them. The basic plaiting consists of strips of pandanus leaves and is single-meshed -- only the innermost part of the bottom surface is sometimes double- or triple-meshed (Fig. 57, Nos. 2, 4, and 6) -- without any shifting of the strips. Thus, the pouch-form is achieved only by more tightly pressing together the plaiting strips toward the edge and by shortening the line of the edge as much as possible -- sometimes with folds -- by means of the edge-interweaving, which is never absent. As for the rest, the fastening of the loose ends of the strips shows variations similar to those among the related bag types previously described: interweaving, braids and lappets worked into a lacy edge or simply knotted. The carrying-straps are also made in the same way; only individual specimens have four pairs of strings, instead of the four single strings, or two pairs and two single strings. The black strips forming the pattern are plaited in afterwards (7); [129] [Fig. 57 appears here] [130] they are

7. See footnote 4.

as little a part of the basic plaiting as they are among the other woven work and bags, but rather lie on top of the strands, running in the same direction. These bags, too, are further decorated with inserted tufts of banana fibers, like the woven ones.

Politics, War

642 [??] The Spaniards found a well-developed chief-system on Ndeni as well as on Taumako; at the signal of their leader (Ndeni,

[130 cont.] at the signal of their leader (Ndeni, 642 "Taurike"; Taumako, "Taliken"), the natives took up arms 648 against the strangers and laying them aside, supplied the Spaniards with food, in fact, even abandoned a village when Torres and his people wanted to establish themselves there. Malope, the friend of Mendana, enjoyed especially great esteem, and his murder by Spanish soldiers was the signal for a general revolt. The chief of Taumako, Tamay, interceded for four of his subjects whom Quiros dragged off to use as interpreters. On his first [154] formal visit, Malope, who was accompanied by two respected natives, wore blue, yellow, and red feathers in his hair as a sign of distinction. Tamay used his bow as a staff (1). Since that

1. Dalrymple, pp. 79, 81, 86 f., 128. Then cf. Labillardière, p. 260.

642 time the importance of the chiefs seems to have diminished on [178] Ndeni and to have entirely disappeared in parts of the island. [622 To be sure, Dillon and Coote mention chiefs; the former re- 634] ports that as a rule each village has its chief, although sometimes one rules over four or five villages. Lamoa, the chief [122] of the village visited by Dillon, seemed to enjoy some authority among his subordinates. The occupants of the dance areas, of whom Codrington speaks, are probably likewise chiefs (2). On

2. Dillon, pp. 299, 314. Coote, p. 159. Codrington, p. 333. Markham, p. 145, mentions chiefs on Nukapu.

the other hand, Joest does not mention chiefs, nor are they mentioned in the reports of natives translated by O'Ferrall, although taboos are mentioned in them. D'Urville and Dillon 622 found the chief-system highly developed on Vanikoro, probably as a result of the considerable Polynesian influence from Tikopia. [171] Evidently a true chief's or prince's position in the Polynesian [565] sense existed here. Gaimard lists quite a number of persons

[180 cont.]

×171 On the other hand, Tikopia shows close agreement and has lively traffic with the islands of the entire chain (6). It is

6. Thilenius, ibid., pp. 57ff.

clear that the Santa Cruz group could not remain untouched by this Polynesian population in its immediate vicinity and swarming around it; as a matter of fact, part of the Reef [167] Islands are colonized by Polynesians. Constant trade relations [439] linked Tikopia with Utupua [181] and Vanikoro, but beyond that also with Ndeni and the Reef Islands; even Sikaiana was occasionally drawn into its orbit (1).

1. Cf. p. 79.

×171 Under these circumstances it is surprising how slight 177 the influence of the more recent Polynesian cultures was on the group. Polynesian life is most marked on Vanikoro, over which Tikopia temporarily exercised a kind of supremacy. Here, the chiefdom in particular in its present form reveals ● [642] itself as a foreign import, for, as elsewhere in Polynesia, it not only stands far above the common people, but is also remote from all the interests of the individual tribes (2).

2. Cf. p. 109. Concerning Polynesian influence on Vanikoro,' cf. Lesson, in Revue d'Anthropologie, V, pp. 257ff.

×171 The Polynesian cult came in with the chiefs. The spirit houses (balai atua) with their posts of stone or wood, the seats of the spirits, correspond throughout with the hare aiku of Ontong Java, which by their name are characterized as Polynesian cultural items (3). The name Tangaloa (4) which

3. Parkinson, I.A.f.E., X, p. 115. Thilenius, p. 61.

438 463 canoe building, weaving, the manufacturing of bark cloth, tools and ornaments—and currency making—are indigenous to one or another small island or to one village on an island. Each of these specialized industries and crafts is regarded by its practitioners as a right [428] inherited in the family line, and only individuals in the proper line of succession may manufacture currency, go shark fishing, build canoes or follow any other trade.

438 This primitive division of labor requires in many instances that raw or semiprocessed materials be brought from one district or island to another, where the goods are finished for local consumption or for export. In the busy 437 commerce of the interisland economy goods are rarely bartered. They are sold for currency: feather money or, increasingly, Australian currency. For all who participate the motivation of this trade goes beyond the exchange of necessities and native luxuries; the islanders buy and sell for the express purpose of making money. The accumulation of money 556 is the way to prestige. But since the currency itself is perishable, prestige finds its tangible expression in spending as well as in accumulation, above all in helping to buy brides for members of one's family and friends and in giving ● [642] feasts. Prestige won in these ways is the source of political power and authority.

436 The red-feather currency is made only [438] on Santa Cruz Island. It is made on [675] contract for a specific purchaser, who negotiates individually with the three different hereditary specialists whose combined skills are required for its [463] manufacture. The first specialist snares the little jungle bird whose down sup-

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1 EXPORTERS OF WOMEN
2 NAVIGATORS AND TRADERS
3 ARBORICULTURE
4 PIG BREEDING
5 SHARK FISHING
6 SPECIALIZED CRAFTS
7 TARO GROWING

——— RED-FEATHER CURRENCY
——— WOMEN [ω]
——— GOODS AND PRODUCE
O FEATHERS AND SHINGLES
• CURRENCY BINDING

438 certain districts of Santa Cruz Island, circulates there and in the Reefs and Duffs.

[p97 (A)]